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Neketétàk, a goose	Neketéteri, geese
Oachigranigà, a stag	Oachigranigal, stags
Iñieŕà, the flower of the Mis-robs, or a year	Iñiegari, flowers, or years
Neogà, a day	Neogotà, days
Eergŕaik, a star	Eèrgŕaiè, stars
Aápaŕaik, linen or woollen cloth	Aapaŕaikà, pieces of cloth
Yapòt, a brave man	Yapochì, brave men
Lachaogè, a river	Lachaokè, rivers
Letèk, the leaf of a tree	Leteghè, leaves
Ketélk, a mule	Ketelŕa, mules
Panà, a root	Panarì, roots
Ìibichigì, angry, *sing.*	Ìibichigeri, angry, *plur.*

From these few examples it appears that nouns ending in the same letter have different plurals. Moreover, as the Greeks, beside a plural number, have also a dual by which they express two things, so the Abipones have two plurals, of which the one signifies more than one, the other many: thus *Joalé*, a man. *Joalcè*, or *Joaleèna*, some men. *Joaliripì*, many men. *Ahëpegak*, a horse. *Ahëpega*, some horses. *Ahëpegeripì*, many horses.

I wonder that the Abipones have not two words for the first person plural, *we*, like many other American nations. The Guaranies express it in two ways: they sometimes say, *ñandè*, sometimes *ore*. The first they call the inclusive, the second the exclusive. In their prayers, addressing God, they say, We sinners,

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G 193 [782] *ere angaypabiyà*; because God is excluded from the number of sinners. Speaking with men, they say, *ñandè angaypabiyà*, because those whom they address are sinners likewise, and they accordingly use the inclusive *ñandè*.

A *193 601 *192 As they have no possessive pronouns, mine, thine, his, the want of them is supplied in every noun, by the addition or alteration of various letters. Amongst the Abipones a great difficulty is occasioned by the various changes of the letters, especially in the second person. Take these examples. *Netà*, a father indeterminately. *Yità*, my father. *Gretay*, thine. *Letà*, his. *Gretà*, our father. *Gretayi*, yours. *Letai*, theirs.

Naetaŕat, a son, without expressing whose. *Yaetŕat*, my son. *Graetŕachi*, thy son. *Laetŕat*, his son.

Nepèp, a maternal grandfather. *Yepèp*, mine. *Grepepè*, thine. *Lepèp*, his.

Naàl, a grandson. *Yaàl*, mine. *Graall*, thine. *Laàl*, his.

Nenàk, a younger brother. *Yenàk*, mine. *Grenarè*, thine. *Lenàk*, his.

Nakirèk, a cousin german. *Ñakirèk*, mine. *Gnakiregi*, thine. *Nakirek*, his.

Noheletè, the point of a spear. *Yoheletè*, mine. *Grohelichi*, thine. *Loheletè*, his.

Natatŕa, life. *Yatatŕa*, my life. *Gratatŕe*, thine. *Latatŕa*, his.

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But these examples are sufficient to show the multiplied variety of the second person. Amongst the Guaranies too, the possessives are affixed to the nouns, but this occasions no difficulty, because the mutation is regular: thus, *Tuba*, a father. *Cheruba*, my father. *Nderuba*, thine. *Tuba*, his. *Guba*, theirs. *Taÿ*, a son. *Cheraÿ*, mine. *Nderaÿ*, thine. *Taÿ*, his. *Guaÿ*, theirs. *Che* is prefixed to nouns for the first person, and *Nde* for the second, without variation. Likewise in the plural they say *Ñande*, or *Oreruba*, our father. *Peruduba*, your father. *Tuba*, or *Guba*, their father. In all other substantives these particles supply the place of possessives.

The following observation must be made on the possessive nouns of the Abipones. If they see any thing whose owner they do not know, and wish to be made acquainted with, they enquire to whom it belongs in various ways. If the object in question be animate, (even though it only possess vegetable life,) as wheat, a horse, a dog, a captive, &c. they say *Cahami lelà?* whose property is this? to which the other will reply, *Ylà*, mine. *Grrlè*, thine. *Lelà*, his. On the other hand, if the thing be inanimate, as a spear, a garment, food, &c. they say *Kahamì kaldm*, to whom does this

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another. *Hapagrani*, I teach thee. *Riápagr̃ani*, thou teachest me. *Riapagr̃an*, he teaches me. *Yapagr̃an*, he teaches him.

Hamelk, I whip. *Hámelgi*, I whip thee. *Riámelgi*, thou whippest me. *Riamelk*, he whips me. *Gramelgi*, he whips thee. *Yamélk*, he whips him.

Hakleenté, I remember. *Hakleenchitápegr̃ari*, I remember thee. *Hakleenchitapegii*, thou rememberest me. *Yákleentetápegil*, he remembers me. From these instances, you will perceive the variation in transitive verbs, as sometimes *eñoà*, sometimes *yégarige*, sometimes *rañi*, or other particles, must be added to the different persons. Believe me, the learning of them is extremely tedious to Europeans, and can only be effected by long acquaintance with these savages. Other Americans also use these transitive verbs, but their form is the same, whether mutual action or passion is expressed. Thus the Guaranies say, *Ahaĩhù*, I love. *Orohaĩhù*, I love thee. *Ayukà*, I kill. *Oroyukà*, I kill thee. *Amboé*, I teach. *Oromboe*, I teach thee, &c. What can be easier or more expeditious than this?

They sometimes express the relative who, by *eknam*, or, in the plural number, *enonam*, thus: *Dios eknam Kaogarik:* God who is the creator.

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CHAPTER XVII.

CONCERNING OTHER PECULIARITIES OF THE ABIPONIAN TONGUE.

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At this moment, I am doubtful whether to call the language of the Abipones a poor or a rich one: after I have told you what words they want, and what they abound in, you yourself shall decide on this point. The Abipones are destitute of some words which seem to be the elements of daily speech. They, as well as the Guaranies, want the verb substantive to be. They want the verb to have. They have no words whereby to express *man*, *body*, *God*, *place*, *time*, *never*, *ever*, *everywhere*, &c. which occur perpetually in conversation. Instead of I am an Abipon, they say *Aŷnì Abipon*, I Abipon; instead of thou art a plebeian, *Akami Lanaĥaik*, thou plebeian. They often substitute some neuter verb for an adjective and verb substantive, like the Latins, who say *bene valeo* as well as *sum sanus*. Thus, I am strong, *Riahòt*, thou art strong, *Grihochi*, he is strong, *Yhòt*. I am brave, *Riapòt*, thou art brave, *Grapochì*, he is brave, *Yapòt*. I am fearful, *Riakalò*, thou art fearful, *Grakaloi*, he is fearful, *Yakalò*. Let the

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grow. *Neboke* is a kind of palm. *Nemelkehat*, a field sowed with wheat, which is called *nemelk*. The Guaranies make use of the same compendious expression, substituting *ti* for the particle *hat*, thus: *Abati*, maize. *Abatiti*, a maize-field. *Petĩ*, tobacco. *Petîndi*, a place where tobacco is grown. For the sake of the euphony, to which the Guaranies are particularly attentive, *ndi* is substituted for *ti*.

Ik. The names of almost all trees end in this syllable. *Apèhe*, the fruit chañar. *Apehìk*, the tree. *Oaik*, the white alfaroba. *Roak*, the red. The trees which produce it, *Oáikik*, and *Roaikik*. Though the alfaroba is also called *Hamáp*.

Rẽki signifies the vessel, place, or instrument in which any thing is shut up, kept, or contained. *Nañamrẽki*, a cup, from *nañàm*, I drink. *Nectrẽki* signifies the same thing: for *ñeèt* and *nañàm* are synonimous. *Kataranrẽki*, an oven, a chafing-dish, from *Nkáatèk*, fire. *Keyeerãnrẽkì*, a tub in which clothes are washed with soap, for *keyarãnrẽàt* is their word for soap.

Layt has almost the same signification as the former particle. *Yabogék layt*, a snuff-box, *yabogék* being Abiponian for snuff. *Ahëpegrlayt*, a fold for horses.

Landà is a very useful word, and often serves as a sacred anchor, which beginners, slightly

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When they have the head-ache they cry *Là ỳivichigi yemaĩat*, now my head is angry. When fatigued with manual labour, *Là ỳivichigi yauigĩa*, now my blood is angry, they exclaim with a smile. When in anger, they say, *Là ỳnahegem yauel*, now my heart hath risen. When impatient at any inconvenience, they vociferate: *Là lanamouge yapìk*, now my patience is ended, now I will bear this no longer. A 192* [827]

Although the Guaranies and many other people of America have none but post-positions in their language, the Abipones use prepositions likewise. Thus the Guaranies, in making the sign of the cross, say: *Tuba haè layĩa, hae Espiritu Santo rera pĭpe.* Amen. In the name of the Father, and of the Son, and of the Holy Ghost. Amen. For *pĭpe* means *in*, and *rera name* with them. The Abipones, on the contrary, say: *Men lakalátoèt Netà, kat Náitaĩat, kachka Espiritu Santo.* Amen. In the name of the Father, and of the Son, &c. *Men* signifying *in*, and *lakalátoèt*, a *name*. *Men, mek, kèn*, or *en kerà*, signifies *in* or *at*, either with or without motion. *Men aaloa, men hipigem*, in the earth, in heaven. *Lahik ken nepàrk*, now I go to the plain. *Là rihi mek Kaáma loetà*, now I remove to the lands of the Spaniards. They are unacquainted with the preposition *with* which denotes society: they would express the G 192 193 A 192* 193* A 192* 193*